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MISSIONARY DISTRICT OF HONOLULU. DIOCESAN DIRECTORY.

The Rt. Rev. John D. La Mothe, D.D., Bishop.

CHURCHES. HONOLULU.

- St. Andrew's Cathedral, Emma Street.**
Rt. Rev. John D. La Mothe, D.D., Rector, Bishop's House, Emma Square; Phone 386.
Rev. Canon Wm. Ault, Vicar, St. Andrew's Cathedral, Emma St.; Phone 1908.
Rev. Canon Y. T. Kong, St. Peter's Rectory, Emma Street; Phone 4817.
- St. Andrew's Hawaiian Congregation.**
Priest-in-Charge: Rev. Maitland Woods, M. A., Iolani School, S. Beretania Street; Phone 3980.
- St. Peter's Chinese, Emma Street.**
Priest-in-Charge, Rev. Y. T. Kong, St. Peter's Parsonage, Emma Street; Phone 4817.
- Holy Trinity, Japanese, Emma Street.**
Priest-in-Charge, Rev. P. T. Fukao, P. O. Box 796; Phone 6521.
- St. Elizabeth's, Chinese, N. King Street, Palama.**
Priest-in-Charge, Rev. James F. Kieb, 1040 Pua Lane, P. O. Box 657; Phone 8745. Rev. Woo Yee Bew, Assistant Priest.
- St. Luke's, Korean—Worshipping at St. Elizabeth's.**
Priest-in-Charge of St. Elizabeth's.
Mr. P. Y. Cho, Lay Reader, P. O. Box 743; Phone 8210.
- St. Mary's Church, Moiliili, 2108 S. King Street; Phone 2031.**
Priest-in-Charge of Epiphany, Kaimuki.
- St. Clement's Church, Wilder Avenue and Makiki Street.**
Priest-in-Charge: Rev. W. Maitland Woods, M. A., 270 Beach Walk, Waikiki; Phone 79855.
- St. Mark's, Kapahulu, 547 Kapahulu Road; Phone 7527.**
Priest-in-Charge of Hawaiian Congregation.
- Epiphany Church, Kaimuki, 10th Avenue and Palolo Avenue.**
Priest-in-Charge:

MAUI.

- Church of the Good Shepherd, Wailuku.**
Priest-in-Charge, Rev. J. Charles Villiers, Wailuku.
- Holy Innocents, Lahaina.**
Priest-in-Charge, Rev. Frank N. Cockcroft, Lahaina.
- St. John's, Kula.**
Priest-in-Charge Good Shepherd.

HAWAII.

- Holy Apostles, Hilo.**
Rector, J. Lamb Doty, Hilo.
- Holy Apostles, Japanese, Hilo.**
Priest-in-Charge, Rev. J. Lamb Doty, Hilo.
- Paaui, Kukaiau, Papaaloa, Ookala.**
Priest-in-Charge, Rev. Francis N. Cullen, Paaui.

Christ Church and St. John's Chapel, Kona.

- Priest-in-Charge, Rev. D. Douglas Wallace, Kealahou, Kona.
- St. Augustine's, Kohala;**
St. Augustine's, Korean, Kohala;
St. Paul's, Makapala;
St. James, Waimea;
- Deacon-in-Charge,
Rev. James Walker, Kohala.

KAUAI.

Episcopal Missions on Kauai.

Priest-in-Charge, Rev. Marcos E. Carver, Waimea.

SCHOOLS AND INSTITUTIONS.

St. Andrew's Priory, Emma Square, Honolulu; Phone 1309.

A Boarding and Day School for Girls.

Faculty:—Sister Olivia Mary, Principal; Sister Caroline Mary, Treasurer; Miss Coutts, Miss Emma Villio, Mrs. Caroline Zufelt, Miss Geneva Berry, Miss Elizabeth Ruley, Miss Edith Fitch, Miss Eunice Carter, Mrs. Bernice Steven, Mrs. Will King, Miss Ethel Knepper, Miss Dorothy Bacon, Mrs. C. N. Wilson, Miss Mary Janet Ruley.

Iolani School, S. Beretania Street, Honolulu; Phone 1980.

A Boarding and Day School for Boys.

Faculty:—Acting Principal, Robert R. Spencer; Assistant Principal, Thomas Jessett; Lynn A. Fisher, Miss Roberta S. Caldwell, Miss Louise Smith, Miss Florence Pope, Karl S. Pearman, Mrs. Lynn A. Fisher, Mrs. Ruth Hartshorn, Miss Mollie Cummings, Miss Hazel Denison, Mrs. Emma Schmidt, Mrs. Elva K. Oakes, Mrs. Hotchkiss, Mrs. C. F. Hasson.

Trinity School, Beretania Street, Honolulu; Phone 3045.

A Day School for Japanese Boys and Men.

Rev. P. T. Fukao, Superintendent. Faculty—Mrs. Delia Bussell, Principal; Mrs. Vergie Roberts, Mrs. Hingley.

St. Peter's Chinese School, Emma Street—St. Peter's Parsonage.

Rev. Y. T. Kong, Superintendent; assisted by Mrs. S. W. Chang.

St. Elizabeth's School, N. King Street, Honolulu; Phone 8738.

Rev. J. F. Kieb, Superintendent; assisted by Miss Helen Tyau, Mrs. Bowl Young.

St. Luke's Korean School, N. King Street, Honolulu.

P. Y. Cho, Superintendent.

St. Mary's, Moiliili, 2108 S. King Street; Phone 2031.

Day School—Kindergarten through Third Grade.

Faculty:—Miss Hilda Van Deerlin, Principal; Miss Sara Chung, Miss Margaret Van Deerlin, Mrs. Eva Kaku.

St. Mark's, Kapahulu, 547 Kapahulu Road; Phone 7527.

Day School—First, Second and Third Grades.

Mrs. G. C. Black, Superintendent; assisted by Mrs. Esther Kaleikini.

Cluett House—A home for young working women.
Miss Charlotte Teggart, Manager.

MAUI.

St. Cross, Lahaina, Maui.

Rev. F. N. Cockcroft, Superintendent; assisted by Mrs. Isabelle Thompson.

HAWAII

Paaui Church School, Paaui.

Day School, Grade School and High School.

Rev. F. N. Cullen, Principal.

Holy Apostles' Japanese School, Hilo.

Rev. J. Lamb Doty, Superintendent.

A night school for young men and women.

THE DIOCESAN REGISTER.

THE PARISH REGISTER

"A Member of Christ."

St. Andrew's Cathedral

June 3—Nada Lyman Stocks, Dorothy Ahong Chock, Herbert Curtis Stocks, by Bishop La Mothe.

June 5—Eva Reed Grossman. June 14—Frederick Wadsworth; by Canon Ault.

June 18—Bruce Chapin Duncan; by Bishop La Mothe.

June 21—Maythel Isabell Sherman. July 2—Charles King Sey; by Canon Ault.

July 10—Jannatt Alma Rushforth, Henry Ransome Nash, Edgar Mason Nash; by Canon Ault.

July 30—William Henry Heinie. August 2—Hugh Charles Jamieson; by Canon Ault.

August 7—Noble Harding Ruther; by the Rev. W. M. Woods.

August 24—Kenneth Gerner, Ralph Gerner, Gladys Bertha Catherine Gibson; by Canon Ault.

September 5—Robert Atkinson Hite. September 12—William Eliakela Paikuli; by Canon Ault.

September 16—Alfred Benjamin Alexander. September 27—Barbara Horner, Robert Horner; by Canon Ault.

Kohala, Hawaii

July 9—Clarence Kaleinohea Rosehill; Alfonso Felite. August 13—Mildred Best Blomfield; Naomi Keala Lindsey. August 20—Ruth Yun Moi Chau. September 3—Richard Sing Fook Tenn. All by the Rev. James Walker.

St. Peter's Church

September 24—Phoebe Yun Oi Zane; Lorrin Wun Kong Chin; by Canon Y. T. Kong.

MARRIAGES

"Those Whom God Hath Joined."

June 3—Kenneth Charles William Day, Frances Folsom Cleveland Hamlin; by Canon Ault. June 22—Kenneth Pierce, Marie A. Brookes; by Bishop La Mothe. June 24—Charles Atherton Hartwell, Harriet Hatch; by Canon Ault. June 28—Herbert Francis Wright, Elfrida Sybilla Hilton; by Canon Ault. June 28—Martin Luther Hartmann, Fanny Aylene Bertelmann; by Canon Ault. June 28—James Gordon Wakefield, Jeannette Joanna Barnett; by Canon Ault. June 29—Charles Frederick Marsland, Sadie Irene Evensen; by Canon Ault. June 30—Andrew K. Matsumoto, Chiyono Mitsuo; by the Rev. P. T. Fukao. July 3—Gordon Bennett Welch, Florence Dora Lindsay Tucker; by Canon Ault. July 5—Thomas R. Aaron, Margaret C. La Mothe; by Bishop La Mothe. July 12—Jack T. St. Clair; Rossa L. Thompson; by Bishop La Mothe. July 19—James Alexander Garvie, Marjorie Adelia Goodrich; by Canon Ault. August 2—Francis C. Green, Roselle Stanford; by Bishop La Mothe. August 16—Adrian Morse Mills, Lucy Elizabeth Davenport; by Canon Ault. August 29—Walter Charles Love, Olive Marian Villiers; by the Rev. J. Charles Villiers.

Kohala, Hawaii

July 15—Henry Torey, Olivia Perez. August 13—Lee Sung Nam, Hannah Chun; by Rev. James Walker.

St. Elizabeth's

Philip Eulno Shim, Sarah Lung; Kim Bong Yong, Mary Kang; Lee Chong Won; Shon Mung Soon; by Rev. James F. Kieb.

BURIALS

St. Andrew's Cathedral

"Some Are Fallen Asleep."

August 6—Alice Elizabeth Lyle. August 10—Maria Notley Hughes. September 5—Frank William Leighton. September 18—

Keanapuni Kaaui. September 19—William H. Pearson. September 24—Gardner S. Chapin; by Canon Ault.

Kohala, Hawaii

September 5—Charlotte Forness; by the Rev. James Walker.

CHURCH CALENDAR

Oct. 15—18th Sunday after Trinity.....(Green)
Oct. 18—St. Luke, Evangelist.....(Red)
Oct. 22—19th Sunday after Trinity.....(Green)
Oct. 28—Saints Simon and Jude.....(Red)
Oct. 29—20th Sunday after Trinity.....(Green)
Nov. 1—All Saints' Day.....(White)
Nov. 5—21st Sunday after Trinity.....(Green)
Nov. 12—22nd Sunday after Trinity.....(Green)
Nov. 19—23rd Sunday after Trinity.....(Green)

CONVOCAION EXPENSE FUND AND APPORTIONMENT FOR MISSIONS, 1922.

	Convocation		Apportionment	
	Ass'mnt.	Rec'ed.	ment.	Rec'ed.
Oahu—				
St. Andrew's Cathedral....	\$300.00	\$150.00	\$4,000.00	\$3,104.71
*St. Andrew's Hawaiian....	45.00	.....	250.00	460.29
St. Peter's	25.00	.....	500.00	284.32
St. Clement's	45.00	.....	300.00	60.95
St. Elizabeth's	15.00	.....	250.00	182.50
Epiphany	15.00	15.00	150.00	129.80
*St. Mary's	6.00	.....	150.00	164.59
*St. Mark's	5.00	.....	50.00	70.90
St. Luke's	10.00	.....	150.00	106.40
Holy Trinity	10.00	.....	150.00	71.17
Maui—				
Good Shepherd	25.00	.....	200.00	62.00
*Holy Innocent's	15.00	15.00	100.00	105.85
St. John's	6.00	.....	25.00	23.05
Hawaii—				
Holy Apostles	20.00	.....	400.00	51.75
Holy Apostles, Japanese....	5.00	.....	25.00	.....
St. Augustine's	10.00	.....	150.00	83.91
St. Augustine's, Korean....	5.00	.....	50.00	21.35
St. Paul's	5.00	.....	150.00	93.88
*St. James', Waimea.....	5.00	.....	50.00	50.86
Christ Church	15.00	.....	200.00	29.75
Paauilo Mission	5.00	.....	25.00	20.00
Paauilo, Japanese	3.00	.....	15.00	.....
St. James', Papaaloa.....	5.00	.....	25.00	.....
*Kauai Missions	5.00	5.00	75.00	80.13

The Parishes marked by a * have paid their missionary apportionment in full.

My dear People:

I presume you have noticed that the Chronicle has been on a vacation. We told you in the June issue that hereafter the Chronicle would be issued nine times a year and therefore that there would be no issues in July, August and September. It was necessary to do this, not only because of the slackness of vacation time, but more especially that we might be able to finance the paper with less difficulty. In this fall issue I take great pleasure in telling you something of the visit of Mrs. La Mothe and myself to the Coast and our attendance on the Forty-seventh Triennial Convention of our Church in the beautiful and hospitable city of Portland, Oregon. We left Honolulu on the Wilhelmina on August 16th, a year to a day from the time of our arrival in the Islands; we had a pleasant voyage with a very agreeable company and Mrs. La Mothe, who had been sick for three weeks, began to feel better almost as soon as we got to sea. When we arrived in San Francisco it seemed more like returning home, there were so

many Honolulu people on the dock. Mr. and Mrs. John McCandless, Mrs. Barnes, Mrs. Baird and Mrs. Glade were there to meet us. The McCandlesses had come over in their car and took us straight to a little visit in their beautiful home in Piedmont, which is one of the most beautiful suburbs I have ever seen. The next day Mrs. La Mothe and Mrs. Glade went shopping and nearly bought out Oakland, while I went over to San Francisco on a little business.

On Sunday I preached in St. Paul's Church, Oakland, of which Dr. Allen is Rector. We had expected to leave for Portland on Monday, but as Margaret and her husband were arriving on Tuesday and Mrs. La Mothe wanted to go and see a doctor we postponed our departure. Dr. Rowe, who is a diagnostician, recommended an operation and sent us to Dr. Wallace Ferry—with whom it was arranged that on our return from Portland, he would operate. On Tuesday morning Mr. McCandless put the car at our disposal so we drove to the Presidio docks and met the Chateau Thierry, and with my daughter and her husband we all went to the Stewart Hotel, which is very much the same as being in Honolulu, one meets so many Honolulu people.

On Friday afternoon we left by the Shasta Limited for Portland and found quite a good many people Convention bound. On arrival we went straight to the Multnomah Hotel where a place had been reserved. The Hotel was crowded with Convention folk and it was quite delightful to meet and be greeted by so many friends. It was very hard to keep track of Mrs. La Mothe, as she was running off every few moments to greet some one she had spied.

On Sunday morning we went to Grace Memorial Church where we heard an excellent sermon from Bishop Shayler of Nebraska. A Mr. Alexander Findlay, whose acquaintance we made on the train, came for us in his car and after service took us to dinner at the Portland and for a delightful drive around the city in the afternoon. Portland is a progressive and beautiful city in a truly wonderful country. The fruit in the markets was, I think, a revelation to everyone. Such profusion, deliciousness and cheapness I have never seen.

On Monday morning I reported for the first time in the House of Bishops, which was holding a preliminary conference to discuss Prayer book revision with the hope of speeding up things a little when the Convention opened. On Tuesday afternoon we went with Mrs. Monteagle of San Francisco on a never-to-be-forgotten drive on the Columbia Highway out to the Multnomah Falls. The view up and down the Columbia River is marvelous.

On Wednesday, September 6th, the Convention opened with a celebration of the Holy Communion at 7:30 a. m. in Trinity Church for the Bishops, Clergy and Lay delegates. The Church, which is a very large one, was full to the doors, men only being present. It was a solemn and impressive service. At 10:30 the first great truly public convention service was held in the Auditorium. It was a truly inspiring spectacle as the procession of 118 Bishops marched into the great hall which was packed full with a congregation of 5,000 people. I don't suppose I shall ever have quite the same feeling again as when I marched for the first time in that great procession of Bishops and took my seat on the platform. The procession was even more spectacular than usual by the presence of several Bishops of the Greek Church, accompanied by their attending Presbyters. Their vestments were most ornate.

After a short and hearty service, in which the hymns were sung with a mighty and inspiring volume, Bishop Lines of Newark delivered the Convention Sermon. It was a great sermon and with one accord the House of Bishops adopted it as the basis of their Pastoral letter to the Churches. After luncheon, the House of Bishops, the House of Deputies and the various women's organizations assembled for business. Then it was that I discovered that Bishop Ward of Erie and myself were the two baby Bishops, and to our lot fell the duty of being tellers in vote-taking and such other duties.

Unfortunately the acoustics of the Hall in which we met were not good and it lay along a very noisy street and as the Junior Bishops were farthest away from the Chair it was not always easy to follow what was going on.

On Thursday morning there was held in Trinity Church the great corporate communion of the Woman's Auxiliary at which the United Offering was presented. The men did not go, as there was no possible place for the women filled the Church. The offering broke all records and amounted to a little over \$669,000. Our part in this sum being a little over \$1,200.

It would be impossible in this letter to give you any detailed account of the Convention day by day. I think the most tremendous impression made on me was by the splendid spirit which prevailed and the tremendous sense of the solidarity of the Church. If there is any criticism, it is that the Convention attempted to take up too many things and was therefore not able to give due consideration to some very important matters. This was noticeably true in the consideration of the ministry of Healing and the Ministry and place of women in the Church. If the Convention was to get through with the work laid out for it, there was not the time to give to these matters the thought they deserved. Therefore, no very definite action was taken in the former and the latter was recommitted for further consideration and report at the next General Convention which will be held in New Orleans in 1925.

Perhaps too much time was taken up in Prayer book revision, although I think everyone felt that as it was begun, it must be carried to a conclusion, in spite of the fact that there were other things of far greater importance in the Church. It will probably be a comfort to you to know that it was early manifested that the disposition was to change the Prayer book as little as possible. There was too much time spent over rubrics—at the present time it is almost impossible to tell what final changes were made and what were new proposals which must go over to the next General Convention. Morning and Evening Prayer and the Communion office are left practically as they are with some slight permissive changes. The three baptismal offices have been incorporated into one, with some changes in the prayers and questions—the word "obey" was left out of the marriage ceremony—of which I approve but have never thought deserved the attention given to it by the Public Press.

One of the most impressive things in the Convention was the growing spirit for Unity. This was manifested in the generous spirit in which advances of the Greek Church were received and their willingness to acknowledge the Orders of our Church—as well as in the passing of the Concordat, which makes possible a further approach to unity with Congregationalism.

To my mind the most outstanding thing the convention did was the hearty adoption of the programme of progress in the Church for the next Triennial. There is every reason now to believe that there has been worked out a plan and programme, following the lines of the National-Wide Campaign, which will enlist the co-operation of the whole Church and can easily be carried out when the whole Church cooperates.

This programme plans the raising of \$20,000,000 for the next Triennial. In the progressive sums of 5, 6 and 7 millions dollars each year, this is considerably less than was asked for in the Nation-Wide Campaign. This money to be used for the Missionary and advance work of the Church. These sums to be divided into what is known as the Budget, which is to carry on the present missionary work of the Church and Priorities, which is for approved plans for advance work. Under this latter head Iolani is put down for \$80,000 during the three years.

There was a great deal of entertaining going on and with the mass meetings in the evenings kept us all constantly on the go. One very pleasant little dinner was that of the Honoluluans present at the Convention. Nine of us sat down to dinner in the

Multnomah Hotel, Mrs. Oakes and Mrs. Carver being the only absentees—Sister Olivia having gone. After dinner every one went to the Convention Hall to see a great pageant, presented by the Commission on Pageants. It was entitled "A Sinner Beloved" and was based on the Book of Hosea. It was a thrilling and moving spectacle, with the mighty lesson of God's love and forgiveness.

We left Portland three days before the close of the Convention so that Mrs. La Mothe might get through with her operation in time to sail October 4th. On arriving in San Francisco she went straight to the University of California Hospital and had her "fall opening" the next day—everything being most successful. Both of us were much touched by the loving thoughtfulness of St. Andrew's Guild in sending her a beautiful box of flowers. On September 29th she and Margaret went again to the McCandless's. We will never forget their loving kindness, while I went to Marysville to visit a sister and her husband.

On Sunday, October 1st, I celebrated the Holy Communion and preached for the Rev. A. E. Butcher, at one time at St. Elizabeth's. We felt almost like Kamaainas when we went about the Matsonia and saw so many people we knew. We were glad to get home after eight full and eventful weeks.

Before closing this very long letter I want to express my deep appreciation to the clergy for the loyal way in which they have, although short handed, kept everything going.

I am yours sincerely,

JOHN D. LA MOTHE.

ST. MARK'S, KAPAHULU

The work at St. Mark's is decidedly encouraging. The day school opened September 11 with an enrollment of 70. It was thought advisable not to enroll in excess of that number and to endeavor to keep the school up to the standard set in the course of study outlined by the Department of Public Instruction.

The majority of the children are Hawaiian and Part-Hawaiian. All of the day school pupils are enrolled in the Sunday School. The Sunday School enrollment is 100, not including four of the older girls who are helping as teachers in the lower classes. These girls were in the first grade at St. Mark's when the present worker took the work, and are in every instance loyal and enthusiastic.

The St. Andrew's Men's Club have enabled us to add to our dispensary equipment so that we will be able to assist the district nurse in her campaign to make this district the cleanest and best in Honolulu.

St. Mark's is the center of a rapidly growing district, with a monopoly on religious and social work. It is with a great deal of pleasure we hail the coming of Rev. Ottman who, it is hoped, will be able to devote part of his time to us.

ST. PETER'S CHURCH

During summer vacation the Sunday School was conducted by Rev. Kong alone. He had the children in a general assembly in the Church. A series of elementary Christian principles were given for 13 Sundays.

On September 17th, the 14th Sunday after Trinity, the regular classes were reopened. There were 70 students enrolled with nine teachers. In the month of September the Junior Auxiliary met frequently for sewing and gathering old clothes for a rummage sale. Miss Gillet was the leader, and through her efforts, with the help of the girls, a sale was successfully conducted recently. About \$45 was realized. The proceeds are to be used for the activities and paying the pledges of the Junior Auxiliary.

IOLANI NEWS

Iolani School opened its fall term on September 11th with an enrollment of 415 pupils, this number being 95 more than have ever attended the school at any previous date. The faculty has also been increased, eight grades being installed in the grammar school department, where previously there have been but six. The unusual growth of the freshmen class of the high school has also made necessary the addition of another member to the faculty of this department.

In spite of the four new bungalow classrooms the congestion is so great that it has been necessary to secure the use of the basement at St. Peter's Church for the sixth grade, while the other classes on the school campus are greatly crowded. This pressure will be considerably relieved about the first of November when four additional new classrooms will be available. With these new additions the school will be housed very comfortably for the current year, with the exception of the high school science department, which is greatly in need of a new building.

Among the new members of the staff at Iolani is Mrs. James Wooloway as matron, who has returned to the school after being engaged in other work for about three years. Mrs. Wooloway is the essence of efficiency and is a welcome addition to the boarding department. Other members of the faculty are Robert R. Spencer, acting principal; Thomas Jessett, assistant principal; Lynn A. Fisher, bookkeeper and teacher of Spanish; Miss Roberta Caldwell, teacher of high school science; Miss Louise Smith, high school English; Miss Florence Pope, high school mathematics and history; Karl S. Pearman, high school French and economics; Mrs. Lynn A. Fisher, high school commercial work; Mrs. Ruth Harshorn, first grade; Mrs. Mollie Cummings, second grade; Miss Hazel Denison, third grade; Mrs. Emma Schmidt, fourth grade; Mrs. Oakes, fifth grade; Mrs. H. A. Hotchkiss, sixth grade; Mr. Jessett, seventh grade; Mrs. C. F. Hasson, eighth grade. Mrs. Frances Hamlin Day has very kindly been substituting for Mrs. Oakes in the fifth grade until the latter returns from the mainland; while Mrs. Alice Shireman has substituted for Mr. Jessett during his brief illness shortly after the opening of the fall term. This appears to be the strongest faculty that Iolani has had for many years, and we may look forward to a prosperous year at the school.

THE IOLANI NEWSETTE

Members of the journalism class, made up of juniors and seniors, have undertaken to publish the Iolani Newsette. The purpose of the class in journalism is to learn something about the art of news writing, and at the same time to publish news of all activities of the school. We are determined to do our best. We want our readers to back us up in every possible way.

The Iolani Newsette may be received by paying a dollar for the whole year and seventy-five cents for a semester. This is a comparatively small sum, and can easily be spared by all.

We cannot accomplish these things unless we have the cooperation of everybody interested in making our paper worth while. Therefore we will welcome not only your subscription but also that of your friends.

So let everybody subscribe, and keep Iolani on the map.

THE NEWSETTE IS A STUDENT PAPER

(By MR. SPENCER)

There are something over 400 students attending Iolani this year. Of this number more than 100 are in the high school, while 150 more are in the sixth, seventh and eighth grades. We are a little community, and we should have a community feeling. There is no better way of developing this feeling than through the me-

dium of a school paper. It is for this reason that a group of junior and senior high school students have launched the "News-ette." These students are working hard to make the paper a success. All other students in the high school and the three upper grades should lend their support to the extent of a year's subscription at least. Although published by the journalism class, the paper belongs to the entire student body, and its columns are open to articles contributed from any student. It is planned to have a representative in each of the upper grades who will act as a correspondent and furnish the editor with interesting news items.

Now, the Newsette is distinctly a student paper, a student enterprise, put over by the students for the students. The instructor in journalism, as well as all other members of the faculty, is a paid up subscriber, but that's all. We are all willing to give our assistance wherever it is need, but we want the students to make good on this project alone. It is the desire of those in charge of the paper to keep the advertising at a minimum, and to call only on those firms who directly benefit by Iolani business. To do this a large subscription list is necessary. Pau.

ST. ELIZABETH'S NEWS

The young people of St. Elizabeth's Congregation closed the season before the summer with a very pretty dancing party—given under the auspices of St. Elizabeth's Young Men's Club. The school hall was very nicely decorated with boughs of green, flags and lanterns. Music was furnished by an Hawaiian singing group and some 150 young men and women spent the evening dancing and merry-making.

On Sunday, July 2nd, a sad accident happened to Mrs. Lau Sang of Kalihikahi—a member of the congregation. After service Mrs. Lau, while trying to board a King street car was struck by the Kalihi fire truck, which was returning from a fire in town, and she was thrown some 25 feet and struck a telegraph pole. She had her right arm broken, her hip fractured and was generally bruised and injured. She was taken to the Emergency Hospital and later to the Queen's Hospital. She has been confined to her home all summer and on Sunday, September 17th, she came into the Church again—after months of suffering, where she and her family had a public thanksgiving to God for His mercy.

During the summer the social and guild activities ceased, but the attendance upon Church services remained at its usual standard—in fact, on several Sundays the congregation was unusually large. The choir dwindled down some during the warm months and the Pastor asked for new members and urged the young men to take hold of the choir work. Mr. W. O. Shim, the capable and untiring president of the Young Men's Club, put the matter before the young men and as a result St. Elizabeth's has a fine choir now of over 20 members, and under the direction of Miss Helen Tyau, the organist, an entire new setting of music is being prepared which will be sung for the first time at the Midnight Eucharist on Christmas. This Christmas will be the 20th anniversary of the opening of St. Elizabeth's Church.

During the summer the large grounds connected with the mission have been much improved with the skill and care of the competent gardener and yard man Sing Loy.

Work will start this month on the enlargement of the assistant Priest's house, and a new fence for the entire property, also much needed repairs on Church, School and Parsonage and some of the cottages. The expense entailed will be heavy, but the improvements must be made to save the building from further decay.

St. Elizabeth's Day School opened September 11th. The enrollment is not as large as in former years, but the attendance is fair.

The Night School is crowded and it may mean taking on an extra teacher as the classes are too large for the present teaching force.

Classes in home nursing for the Chinese and Korean women have been started in the school by Mrs. Howard Clarke. Already there is a fair attendance. It is planned to continue the course for three months.

The young men of St. Elizabeth's Church gave a farewell dinner to two departing members.

On Saturday evening, October 7th, the members of the Young Men's Club entertained their friends at a farewell banquet given in honor of Ten You Chong and his brother, Thomas K. Chong, who are going to China in a short time. Both young men are members of the club and Ten You Chong is a Vestryman of the Mission.

The occasion was also the first anniversary of the organization of St. Elizabeth's Young Men's Club—a society for the development of spiritual, educational and physical ideals.

A beautifully decorated and richly laden table was stretched the full length of the school hall—at which some 60 young persons sat down to feast. Mr. W. O. Shim, the president, acted as toastmaster—who explained the reason for the banquet and then called upon Mr. Chong to speak. He was followed by the pastor, who expressed his gratitude to the club for its splendid work of the year.

James Lau then spoke, followed by Titus Yuen Fong—and the speeches ended with a short address by Rev. Woo Yee Bew, assistant Priest, in Chinese.

The table was removed and music, singing, dancing and games finished out the evening.

St. Elizabeth's Young Men's Club now numbers 30 young men. They have a reading room, library, club room, and assist in the work of the choir, Sunday School and act as servers and ushers.

J. F. K.

ST. MARY'S MISSION

The tenth of June was an important day in the history of St. Mary's Mission for 15 girls won Girl Scout Tenderfoot pins and one girl a second-class pin.

Scout meetings were held regularly during the summer and picnics and tramping expeditions were enjoyed. One evening the girls had their supper on the beach and afterwards indulged in moonlight swimming. St. Mary's Scouts played two interesting games of baseball with St. Mark's Scouts. They helped the children who attended the Advertiser free swimming classes and, by request, visited the girls at Mount Happy. At the Mission the Scouts gave a "Movie Shadow" show and sold candy to raise money for their Scout hats. They also helped with the rummage sale for the benefit of Iolani School. They intend to give an entertainment to raise money for their uniforms. The meeting of September 23rd, was held at the Mother Rice Playground and the girls were given an instruction in semaphore signalling by the assistant Scout Master of the Moiliili Boy Scouts. After learning what they could of signalling they played a game of baseball with one of the playground teams and were victorious.

Dan met with quite a serious accident, but knowledge of Girl Scout first aid and quick action enabled a girl to stop the profuse bleeding and hold a severed artery till the doctor and nurse could be obtained, thus possibly saving the child from bleeding to death.

Dan and Alice K. were fortunate recipients of boxes of clothes from the children of the Church of the Ascension, Baltimore (Bishop La Mothe's former parish). In Dan's box there was also a dollar bill and two nickels. The dollar bill did not mean anything to Dan as he had never seen one before, but the two nickels stood for wealth. He at once presented one of the nickels and half his handkerchiefs to his brother Ernest. Alice found several little bags in her box and each one contained a small coin.

Two very happy weeks were spent at Kahala Rest House, the only regret being that the days were not longer. Day school and night school opened on the eleventh of September. As usual kindergarten and first grade could not accommodate all the applicants. Were the rooms larger and more teachers available two or three times the number of children would be in attendance.

Sunday school kept up splendidly all through the summer. More teachers are needed and if some one would volunteer to take a class her services would be greatly appreciated.

A new little girl, Henrietta, has come to make her home at St. Mary's, taking the place of a child who has left.

ST. LUKE'S KOREAN MISSION

Honolulu, Hawaii, October 10, 1922.

We need the Korean Common Prayer Book in the Hawaiian Islands, with permission from Bishop John D. La Mothe, so that we may be able to use the book here, and if possible give it a more complete translation.

This book was first printed in the Hawaiian Islands. The total cost was a little over \$300. It was with the help of Mrs. H. Clarke that we had this book printed, and we wish to thank her for the help of our church work.

We opened our Korean school September 11th, 1922. Our Church children are about 70 or a little over, and are attending the afternoon school, and there are three teachers teaching them. One is a lady teacher and her name is Miss Soonie Choi. She is now in the University of Hawaii. She teaches music and songs, both in Korean and English, and she is also our organist. She has filled the place of Miss Lucy Seong, now teaching in the Lahaina public schools.

P. T. CHO.

KOHALA, HAWAII

During the summer our services have been well attended and the work has gone on much as usual.

In July the members of the Guild met for luncheon and surprised me with a gift of a beautiful pair of gold cuff-links.

We are sorry to report the loss of several of our members through removals, including our Treasurer, Mr. Phillips.

The Bishop has appointed Mr. E. Madden as treasurer.

Since the schools reopened I have visited two of them; at one, spoke to the children in each class.

At the other school, took all the children in drill, for 40 minutes.

The teachers and scholars have asked me to pay them a weekly visit and take them in their drill. I have promised to do so.

I hope to get around to all the schools in this parish by the end of the year.

It is with deep regret that I record the death of one of our Guild members, Mrs. Forness. She died in Honolulu, after an operation, and was buried in our churchyard at St. Augustine's on September 5th.

We have organized a small choir, nine members, and they took part in the service held on Sunday, September 24th, for the first time.

J. WALKER.

BOONE STUDENTS

The one outstanding success in China in the midst of the present political chaos is the government postal system. The service is constantly expanding and there is always a place open for a graduate of the Boone High School at a beginning salary of sixty dollars a month with a possibility of advancing to five hundred dollars a month. In the face of this offer there are actually students who stay in college five years longer and then enter the Christian ministry at a beginning salary of fifty dollars a month, and several

of these clergy are the cleverest English and Chinese scholars which Boone has produced.—President Gilman of Boone, in the Spirit of Missions, for May.

Once there was a Chinese laundry. Then it became a store. Then it became a church. For ten years it served in this capacity and from it has come a group of 47 communicants and 100 children who this year have acquired their own new building, St. Philip's Chapel, New Orleans.

DIOCESAN NOTES.

It has been a very great pleasure and satisfaction to have had with us for the months of August, September and October, the Rev. Vincent H. Kitcat. It is hard to know how we could have got along without him during the Bishop's absence and with already two clergymen short in Honolulu. He has shown himself ready to be of service wherever he was most needed.

Mr. Kitcat is now Rector of the Anglican Church in Marton, New Zealand. He found a warm welcome from many old friends here where he served under Bishop Willis from 1886 to 1903. One very interesting incident of his stay was a dinner given to him at the Nuuanu Y. M. C. A. by some of his old Chinese students when he was at Iolani.

It is with pleasure that we make the announcement that the Rev. Donald R. Ottmann and his family expect to sail from San Francisco by the Matsonia on November 1st. Mr. Ottmann comes back to take charge of the Hawaiian Congregation at St. Andrew's Cathedral, which has been without a regular Pastor since the resignation of the Rev. Leopold Kroll. The Bishop has received a certificate from Mr. Ottmann's doctor stating that his health has been entirely restored. We shall hope and pray for him a happy and successful ministry.

The monthly statement from the Treasurer of Convocation shows that two Parishes have paid their apportionment to Missions in full. St. James Church, Waimea, Hawaii, and St. Andrew's Hawaiian Congregation—we are indeed proud of the latter, for it has gone away over the top, with some money still to be forwarded. We hope Rectors and Vestries will note the Treasurer's Report and send in promptly any money in hand for Mission or Convocation expense. Don't wait till the end of the year.

The Bishop is more than glad to say that he expects in the next few days to receive news of the appointment by the Department of Missions, New York, of Elmer S. Freeman, who is at present in charge of the Church in Santa Clara, California. He is at present a Deacon having graduated last June from the Divinity School of the Pacific. He is married and has two little children. He is to come to take charge of Epiphany, Kaimuki, and St. Mary's, Moiliili.

The Rev. J. Charles Villiers, who attended the General Convention in Portland as deputy from this district, went East after the Convention to attend to some business. He expects to return the end of October.

The second of the new Iolani class room buildings is nearing completion. It will provide four fine new classrooms and relieve the pressure very materially. This building, which is of tile and cement, is to cost \$10,000. With what he has paid and has in hand the Bishop has \$7,000. He would be very grateful for any help on the last \$3,000, otherwise it will be necessary to borrow it.

The Rev. Marcos E. Carver and Mrs. Carver, after a very delightful furlough in the East, returned on the Lurline from Seattle, reaching Honolulu on October 8th. It was a pleasure to see and greet them in Portland at the Convention. They both look well and ready for hard work.

All of the teachers who went to the Coast are back in place and hard at work. Miss Roberta Caldwell took a summer course at the University of California, Sister Olivia Mary visited the Convent and also her parents at Glendale, Ohio, and came on with them to the Convention in Portland where she stayed for the first week. Miss Knepper visited her home in Boise, and Mrs. Oakes visited her mother and attended the Convention.

During the summer while the teachers were away—three of the cottages in Emma Square, which were in very bad condition, were repaired and papered. The teachers expressed great satisfaction on their return.

Mr. Jessett, assistant principal of Iolani School, we regret to say has been laid up with inflammatory rheumatism and had to have his adenoids removed. He is much improved and will soon be back at his duties.

We have been fortunate in obtaining this fall from the States three new teachers, Mrs. Caroline Zufelt and Miss Villio, at the Priory, and Mr. Karl Pearman at Iolani.

A VISIT TO HONOLULU.

The first of a Series of Letters from Professor J. T. Addison of the Episcopal Theological School, now visiting our Missions in the East. They were written to the Church Militant, Boston, Mass.

We take pleasure in printing this very excellent letter, but wish to make the following corrections in Mr. Addison's figures: 600 children attend the services every day. When he visited Honolulu there were 180 girls in the Priory, 325 boys in Iolani School and 125 boys in Trinity Mission School. The number is greatly increased this year.

Dear Editors:—As I lay flat on my back in a cabin of the "S. S. Empire State," two days out from San Francisco, there was read to me a cheerful letter from "Appie" Lawrence, suggesting in strong terms that I write some "special correspondent stuff" for The Church Militant, these articles to be "1000 per." I gathered that this meant words and not dollars, since the writer concluded with the pious (but callous) remark that my reward would "be in Heaven." Moved by these liberal terms, I decided to accept. But from that day to this, I have never been more than a few days in one place, so that not until today have I had both the material and the leisure for a letter.

The first chance I had to see any of the missionary work of our Church was at Honolulu, where we spent twenty blissful hours; blissful because they were hours on land, and especially blissful because Honolulu is probably the most charming spot in the world.

Soon after breakfast, on a glorious clear sunny morning in February, we went to morning prayers at St. Andrew's Cathedral. The Cathedral is a beauty. Built of a light tawny stone, after a design reminding one of early French churches, it stands in most attractive grounds, surrounded by the buildings of several schools and residences and of St. Andrew's Priory. Just as we arrived the boys and girls of these schools began trooping into the nave for their daily prayers. All along one side aisle were the boys from the Japanese school. Nearest to them in the main nave, were over a hundred girls from St. Andrew's Priory. Then, to fill up the other side, marched in all the boys from the Iolani School. All together, they nearly filled the big church. It was deeply impressive, as we looked around upon that gathering, to see what our Church was doing—and, still more, to feel what it

could be doing—for this crowd of three or four hundred young Americans of every race. There before us were straight Americans from the U. S., Chinese, Koreans, Japanese and native Hawaiians, not to mention several other races, and plenty of cross combinations of all of them.

Our Church ought to realize what splendid work these Honolulu schools are doing, despite the severest handicaps due to lack of equipment, lack of buildings and lack of teachers. At the school for Japanese, housed in very small inadequate frame buildings, young Japanese boys are taught the English they must know before they can enter the Iolani School. Their teachers are all women—two or three locally employed, under the energetic leadership of an appointee of the Board, Miss Woods, an English woman who had previously worked in the Fiji Islands. The Iolani School near by struggles to accommodate one hundred and twenty-five boys in several rickety and antiquated buildings, one of which has been condemned by the city authorities. With proper buildings, not only could the boys we have be decently housed, but twice that number could be received, so numerous are the demands for entrance.

More fortunate is the neighboring St. Andrew's Priory, a school for girls, conducted by two sisters of the Order of Transfiguration, and some eight other teachers. Their large building is modern and adequate and most attractive in its simple outlines and beautiful half-tropical setting. The girls number about one hundred and twenty—from six years old upward. There are so very many young ones that when we passed through the dormitories we could see on the cots the little dolls of their owners peacefully reposing on their pillows. The girls study not only some stupid classical subjects like Latin, but also cooking and sewing and music. And they are well advanced in athletics, too, for their basketball team was soon to meet with the boys' team for a friendly (and unconventional) game.

I know of no phase of our Church's educational missions suffering so sorely for want of men, money and equipment, as the boys' school at Honolulu—especially Iolani School. And yet that school is making an immensely valuable contribution toward Christianizing and Americanizing a large group of our varied young citizens in Hawaii. Furthermore, its work, both in extent and quality, can be indefinitely improved if only it can win prompt and adequate support. The appeal that Iolani can make is both to those whose main interest is in foreign missions (for most of the boys are of Oriental or Hawaiian race), and to those whose main interest is in building up Christianity among Americans (for most of these boys are American citizens under our own flag). The school needs new buildings, better equipment and first class teachers—vigorous, young American college graduates, who can make both Christianity and Americanism attractive and contagious. Is it visionary to hope that it might be possible for a group of five or six of our Church boarding schools, like Groton, Pomfret and others, to adopt Iolani, so to speak, as a common responsibility, with the aim to raise the money it needs and to supply it from time to time with masters who would serve for one, two or three years?

If the days of "specials" and "designated offerings" is not wholly past, in this era of impersonal and super-organized giving, I commend Iolani School to all your readers as offering a fine medium through which we can help the Church serve America.

The clergy and other workers at Honolulu are all enthusiastic about their new Bishop La Mothe, whose leadership gives promise of a bright future for the district; yet the need of more clergy continues imperative.

To conclude with the words always used by an old Chinese pupil of mine, no matter what time of the year he happens to be writing to me—with season's warmest greetings.

Yours ever,

JAMES THAYER ADDISON.

Boone University, Wuchang, China.

THE CONVENTION SERMON.

"Ye have dwelt long enough in this Mount: turn you and take your journey."

"Ye have compassed this mountain long enough."—Deuteronomy 1:6, 7; 11:3.

The purpose for which the Israelites had been brought to Mount Sinai was accomplished. The law had been given, they had been set apart as a people with a special mission, and the national life had begun. The assurance of God's presence and care was theirs. The desire to remain in ease and comfort with a sense of the presence of God, must have been strong but they must remain there no longer. A great stage had been reached in the fulfillment of the purpose of God to the people who had inherited the promises. They could carry on the remembrance of Mt. Sinai and the giving of the law, but they had compassed the mountain long enough.

If God's people would fulfill the mission which He gives them, they must ever be ready to enter upon the next stage in the journey. It will never do for the Church to rest content with what has been accomplished; to spend much time in questioning what might have been done differently, to dwell upon the glories of the past, so as to forget the duty of the present. Neither thought of what lies behind nor uncertainty because of the difficulties of the future must delay their progress. To stay where we are means failure to fulfill the purpose of God. We have always been where we were long enough. We must ever be moving forward.

The World's Changing Order

Every order in life, every civilization runs its course and gives place to something new. History is the record of the displacement of one order by another. That which seemed to a generation to be the highest possible attainment, began to weaken almost as soon as its high place was reached. Civilizations, forms of government, institutions harden and lose their vitality. Oriental despotisms and the nobler civilizations which followed lost their place for lack of moral strength. Feudalism went its way and the vision of supremacy in the Western world by one or another nation, vanished. Democracy and representative government succeeded and are now on trial. The assurance that the last word has been spoken gives place to anxiety and foreboding.

The Church inheriting the spirit of the Roman Empire attained undisputed authority and began to lose its place as soon as its

highest point in power had been reached. There was apparently no way to the freedom wherewith Christ made men free, save through the Reformation which has left us our inheritance of a divided Church and religious controversy. Those who think that the Reformation was the final movement in the Christian religion, and they who think it a misfortune, are alike mistaken. The Christian world as we know it, will accept a divided Church rather than run in danger of a bondage broken in the Sixteenth Century. One may observe this process of displacement in industry and in every department of human activity. No generation is allowed to rest with the feeling that it has attained what is final and is secure from change.

Shall the Church pass through this experience? Shall freshness and vitality go out of it, the victim of inertia, hardened by professionalism and formalism, with the preservation of the outward form of life and the loss of the spirit, an institution rather than a fellowship? This is a more serious question than many of us think. The Church has withstood persecution and attack of every kind. How will it withstand indifference and neglect? We fall back upon the promise of the presence of the Master to be with His Church to the end of the world, and we forget that His promises are conditional. The best of human activities harden, lose the spiritual and vital element which is the source of their power. Other religions than that of the Christ have hardened hopelessly and stagnated, leaving them without spiritual power as one may see where Buddhism and Mohammedanism are dominant. How shall it be with the Church in this generation? How shall it be with this Church whose children and servants we are? While I present the danger of such loss of spiritual power, I would like to suggest what I think the course and policy of the Church ought to be. The fate of religion is not in question. The religious instinct may be lost by abnormal

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men but not by a community and not by normal men and women. A competent student of archeology has just now said, "There is no tribe or race, however low, without some form of religion. A completely religionless community does not exist and probably never has existed." The question is, what kind of religion shall remain, whether in Asia or Africa or in the United States. It is a question for us to ask and help to answer. We seek no other Master and no other religion, while we speak respectfully of every effort of men to recognize God and their duty toward Him, and if wise, we find some other name than "heathen" for those who accept not the religion of Christ. Every people will have a religion and the religion which we desire our country to have requires a personal relation of service and devotion to Jesus Christ, and a life ordered by the principles of His Gospel. Our endeavor must be to enthrone the Christ and make His religion dominant in our country and in the world.

The hope of the Church is in moving forward out of the land of ease and contentment, out of the land of prejudice and narrow vision. The Church in action, holding fast to what is old and well settled, but dealing intelligently with existing conditions and questions, fighting with unwavering courage against what is

wrong, not spending overmuch time upon small questions, but concentrating upon what is large and vital, must make its journey and fill out the mission given by the Master.

The World in Revolt

The confusion in the world, the breaking up of old customs, the sag in morals, the increase in crime, the persistence of national and race hatreds, the questioning of what we had called settled in religion and morals and in every department of life, the breaking up of an order which represented the best that we could do, all make a challenge to the Church to be accepted with faith and courage. It must be seriously acknowledged that there is such a revolt as we never saw before, against the existing order. The war brought the collapse which our eyes see—its occasion not alone its cause. There was apparent peace and stability through secret diplomacy, regard for the balance of power, schemes of selfish and blind statesmen, so called, all discredited now. Material progress had been rapid and spiritual and moral progress upon which it depended for performance had been slow. We were settling down with a low ideal of the Christian religion; we were exploiting the weak at home and weak peoples abroad, and finding

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it consistent with our religious profession. The advantages in the world came to comparatively few who seemed secure in their places. Now hundreds of millions of men who have been receiving orders and doing what they were told to do and accepting their hard and hopeless lot in life are in revolt. You may hear their insistent demand in a phrase which means "independence and freedom" in unnumbered tongues, in well nigh every land, not alone from India and Russia, from southern and central Europe, from Egypt and South Africa, from China and Japan, but also from Great Britain and the United States. The note of revolt is in every department of life, in literature and social life, in industry and manners, and in religious opinions alike. The first thought is suppression: the use of the resources and influences of the old order to suppress revolt, and that is a vain resort. Public men who would be safe, in platitudinous phrases glorify the fathers and ask for the bringing back of the former age and some ecclesiastics do likewise, and the remedy is not in the vain effort to recall what has gone, but in a new attitude and new leadership. Power has moved to those who seemed helpless. An interpreter of this world wide movement is needed, who shall tell us its meaning, and, not stopping to reproach and denounce, show the way the Church must go to save the world. The reac-

tionary and the indifferent are a greater menace than the agitator.

The call for leadership in the service of the country and the world comes to the Christian Church with a growing feeling that religion, not only formally expressed, but practiced, is the remedy, for the ills of the time. That leadership must be unselfish and it must be wise. The answer to the call for leadership on the part of public men, too often scheming for their own interests, is disappointing and we would all confess that as regards the Church our course has not been one of great vision and large outlook, that we are too often satisfied with small things. We do not lack people and resources, but ability to use them, for a great company of Christian men and women are waiting, ready to go forward under good leadership. Our countrymen respond quickly to the leadership of unselfish men of courage and wisdom, and our Church people respond gladly, whether in the General Church, the Diocese, or the Parish, to leadership which is unselfish, courageous and wise. This Church waits anxiously and must not wait indefinitely for such leadership from the General Convention, the House of Bishops, Rectors of Parishes, Teachers, consecrated Laymen, clear down to the most struggling mission Church in the land.

(To be continued next month.)

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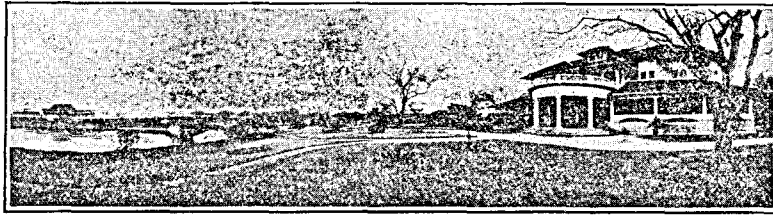
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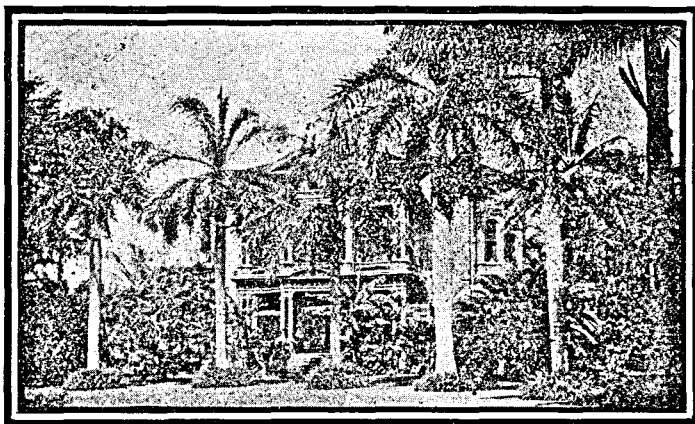
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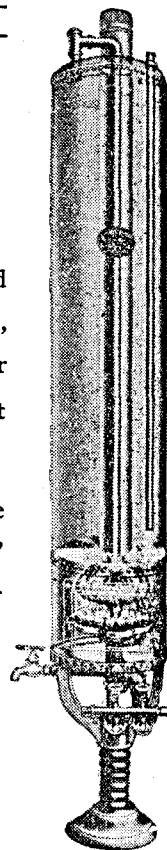
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